

parties go to the house and eat a meal. After this the bridegroom is seated in the nellaki on a stool, the bride is brought out and seated on a stool near him, and a joint-ceremony of rice-sprinkling, milk-feeding and giving of gifts takes place. The bride's mother, or her substitute as on the previous day, first performs the ceremony for the bridegroom and is followed by all the members of the party of the bride, while at the same time the ranking male member of the bridegroom's sib is doing it for the bride, followed by all the members of the bridegroom's party. After all have done the ceremony, the bridegroom is raised up by the man who has acted as his supporter on the previous day and performs the ceremony for the bride. He then takes her hand and raises her from her stool. She at once runs into the kitchen and stands there, waiting modestly.

At this point the two parties, bridegroom's and bride's, separate and form two lines facing one another. A formal conversation takes place between the parties whereby the bridegroom's party admit the bride as a member of their sib and the aruvē undertake their duties, the one belonging to the bridegroom's sib that he will see that the bride is treated well, the one belonging to the bride's sib that if she returns to her father's house and refuses to rejoin her husband he will initiate a settlement of the matter. This, the sammanda, is the central point of the ceremonies. Before it has taken place, the bride is not yet married; after it, she is a member of her husband's sib even if her husband should die before the physical consummation of the marriage. The text of the necessary formulas will be given here; in practice other words may be added at various points, e.g. in the lists of things to which the bride acquires a right, but none, or very few of the words given, may be omitted. The names given in this text are those of my informant and his first wife; in the case of the aruvē the sib names are correct, but the personal names are merely type-names. A member of the bride's party who knows the words begins: *daṇḍu kaḍe na:ḍo:nu: daṇḍu kaḍe bendu: aṅḡnaruvēnu:*¹ *aa:luw santa:na*

these present details are not original, but a reconstruction which attempted to reconcile cross-cousin marriage and marriage by capture by modelling with the known details in the matter of cutting down the plantain stems would be in the highest degree conjectural. My informants say that in all cases the sword is offered to do honour to the recipient's party. It seems most reasonable to suppose that it is a vestigial trace, not of marriage by capture, but of the warlike tradition of the Coorgs. Each sib concerned nearly in the marriage is given an opportunity to show its ability with the sword, the chief traditional weapon of the Coorgs, with which enemies were beheaded, and the two sibs concerned most nearly are given the opportunity to cut double the number. It is in order to refer for a general critique of the marriage by capture theory to Ralph Linton, *The Study of Man*, pp. 180-81.

¹ *aṅḡ* is a traditional part of the phrase; its meaning is unknown to the Coorgs, but is conjectured to be the same as that of *aruvē*.

Neuter form "puḷa," the worm.

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Nom. puḷa, *Obj.* puḷana, *Gen.* puḷaḷa, *Dat.* puḷakkā, *Instr.* puḷavinji,
Loc. puḷavāḷa.*

Adjectives precede the nouns which they qualify. As in Canarese their number is not very great, but many are formed from nouns by affixing the irregular participles and having become, and all being, possessing: e. g. *chāl* beauty, *chālāṇṇ* beautiful; *papa* money, *papaṇṇ* rich. The relative participles also are frequently used as adjectives: e. g. *pāḷuvā* *pakki*, the singing bird; *baṇḍā* *guru*, the priest who came. For expressing the comparative and superlative the adjective remains unchanged, but the notion of degree is produced by a peculiar construction of the sentence viz. the comparative by a construction like this: than your book his book useful, i. e. his book is more useful than yours; the superlative: among all books his book useful, i. e. his book is most useful.

The *numerical Adjective*, this criterion of the origin of a language, is, as may be expected, in the Drāvīda languages very much alike, but entirely different from other tongues. The neutral numerals in Kodagu from 1-12 are: *ondā*, *danḍā*, *māṇḍā*, *nālā*, *anjā*, *ārā*, *yālā*, *yettā*, *oyimbādā*, *pattā*, *panṇondā*, *panṇarandā*; from 13 to 19 the units are added to the crude form of *pattā*, viz. *padu-māṇḍā*, etc. 20 is *travāḍu*, to which after changing the *d* into *t*, the units are added for 21-29.

In all compound numbers for *danḍā*, 2, *raṇḍā* is substituted, which resembles the Canarese *yaṇḍā*. 30 is *muppadā*, 40 *nāpadā*, 50 *embaḍā*, 60 *aruḍā*, 70 *ajavāḍā*, 80 *embaḍā*, 90 *tonāḍā*, 100 *nārā*, 101 *nāyittōṇḍā* etc.; 200 *imnārā*, 300 *munnārā*, etc., 800 *ettunnārā*, 900 *ombānnārā*, 1,000 *āyira*, which is borrowed from Sanscrit.

For the formation of ordinals the affix *va* is added to the

* If the crude noun is long, or consists of several syllables, the final *a* disappears in the *Instr.* and *Loc.* e. g. *nāḍā*, *Instr.* *nāḍāṇji*, *Loc.* *nāḍāṇṇ*.

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193 as the old Canarese *akkum*. The fine distinction between *irā*, *be*, and *āu*, become, extends even to the derivative negations *ille* and *alla*, not, the first negating existence, the second, the state of existence.

There is no passive voice in Kodagu; a little change in the construction of a sentence renders it superfluous.

A medial or reciprocal form is obtained as in Canarese by adding to the past participle: *konḍa* (Can. *kolla*) which properly means, take, but in this connection: "relating to oneself." e. g. *dārā māḷi konḍandāḷā*, who made it?

To express causal verbs in Kodagu, the affix *chirā* is added, e. g. *maḷa-chirā*, cause to do.

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193 *List of Irregular Verbs.*

English.	Canarese Root.	Kodagu Root.	Present relat. Participle.	Past relat. Participle.
Know	ari	ari	ariwō	arinjō
Become	āgu	āu	āpō	anō
Obecue	āya	āya	āyuvō	āanjō
Put	iḷu	iḷā	iḷāvō	iḷinjō
Fall		iḷi	iḷiyuvō	iḷinjō
Be	iru	irō	ippō	injō
Descend	iḷi	iḷi	iḷiyuvō	iḷinjō
Eat	uḷḷu	uḷḷō	umbō	undō
Plough	uḷu	ūḷā	uppō	uttō
Rise	yōḷu	yōḷā	yōvō	yoddō
See	kāḷu	kāpō	kāmbō	kanjō
Be hot	kāya	kāyi	kāyuvō	kānjō
Wait	kāya	kāu	kāpō	kātō
Spoil	kaḷu	kaḷā	kaḷāvō	kaḷjō
Make		keyō	keyuvō	kaḷja
Out	kōḷu	kōḷā	kōyuvō	kaḷjō

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English	Canarese Root.	Kodagu Root.	Present relat. Participle.	Past relat. Participle.
Hear	kāḷu	kāḷu	képō	kēttō
Kill	kollu	kollu	kolluvō	kondō
Take	kollu	konda	kowwō	kondandō
Win	gollu	gollu	golluvō	goddō
Die	sā	chiḷu	chāvō	chattō
Boil	suḡu	ohuḡiḷ	chuḡuvō	ohnṭō
Give	tā	* tā	tappō	tandō
Sink		tivō	tāvō	tāndō
End	tiru	tāṇṭiḷ	tāṇṭō	tāṇṭō
Pay	teru	teru	teruvō	tettō
Wear off		tēyu	tēyuvō	tēnjō
Touch		toḡu	toḡuvō	toṭṭō
Fold		ton	toppō	tottō
Plant	neḡu	naḡu	naḡuvō	naṭṭō
Stop	nillu	nillu	nippō	nindō
Blame		palṭi	paluvō	palinjō
Increase		peru	perōpō	perōṭō
Bring forth	haru	peru	peruvō	petṭō
Beat	hoḡiya	poyi	poyuvō	peṭṭō
Make		poradṭi	poraduvō	poratō
Go	hōḡu	pōu	pōpō	pōnō
Stitch	holi	pollu	polluvō	pondō
Fight	hōru	pōḷu	poppō	pottō
Come	bā	* bā	happa	bandō
Live	bāḷu	bāḷu	bāvō	bāndō
Leave	biḡu	biḡu	bēḡuvō	buṭṭō
Fall	bīḷu	bāḷu	bāvō	buddō
Put		beyi	boppō	bechchō
Boil	bā	bā	bāvō	benṭō

* Tāṇṭ, he gave; tāṇṭ, he came.